2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama

is a favourite remedy with the Hottentots. The skin drawn off a living goat is used while still warm as an application for any severe pain. Of vegetable substances the root of *Sarcocaulon Burmanse*, ground fine, is used as a poultice which is peppery and acts like a mustard plaster; the stem of *Cotyledon Walchii* is pounded after spine and bark have been removed, and applied to abscesses; and *Berkheyra sp.*, powdered, is used as a plaster for burns and boils. Another favourite, and indeed the first, application to burns is nasal mucus; and the cast skin of a snake, burned to powder, is also used for the same injury. Goat dung as a poultice on a sore stomach is widely used; the underlying motive seems to be that since the goat eats a large variety of plants, many of which must have medicinal properties, these properties will be to some extent retained in its dung. For the same reason the stomach of the porcupine is dried and portions infused as required. Its action is diaphoretic. The porcupine eats so many "bush things and strong things", said one of Laidler's informants, that its stomach contents must be very good medicine! Schultze notes also that among the Naman a patient suffering from chicken-pox is given several times daily a decoction made up of a handful of goat dung cooked in about half a litre of diluted milk; while powdered hyena dung is given to children for convulsions.

Star Lore and Calendar

The nature lore of the Hottentots, revealed in their foods and medicines, their industries, pastoralism and hunting, is based more or less directly on material needs and intimately bound up with them. Apart from the knowledge empirically derived in this way from the cares of everyday life, there is little trace of organized conceptions of the world of nature. The only other provinces, according to Schultze, in which the rudiments of scientific synthesis may be seen are, first, biology, of direct import to the hunter and herdsman, and, second, the division of time, whose periods in their change of season and far-reaching influence on the living world likewise force the attention of the herdsman. The former of these Schultze does not discuss at all, but of the latter and its astronomical foundations he gives a valuable detailed description.[1]

From early childhood the Hottentot is accustomed to find his way about in the open, on the pasture fields. As a child he relies for the means of doing so upon adjacent objects, on groups of bushes,

[1] *Namaland and Kalahari*, 364–73.